The Meaning of Fetishism and How Social Relations are Processual with an addition on Cuba, Algeria as distinct in their mode of analysis of Cultural Difference which then is Politics of Humanism or Jewish Question on how India Celebrates – Israel as in fact Jerusalem Come

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Introduction

In fact the process here is also about Raymond Williams and Social History as in fact reflecting on social questions of lived experience unreifying the capitalist process so reified in alienation that they are now in a stage in Sirohian process of demystification – in fact in the highest process – I call this

dialectical – to announce how Sirohian writing and Cinema is in fact a major economic thesis – that in fact life is artistic and poetic in fact in Celan’s mathematical sense.

I. Class and Identity – what is Culture and Class and Economic Forms which are then the Commodity Fetishism of the Fetish Character of Social Relations and why Social Relations of Production are also Cultural – The Totality in fact of All Human Affairs

– why even the Integrated Method is about the Process of Capital and Fetishism which does not grasp the dialectical Process of Letting the Processual Aleatory be Expressed

In fact then the process is clearly cultural which then is the totality of human affairs and in a recent breakthrough on the arcana of reproduction we get back to the fundamentals of Marxism – that in fact the interrelationship of the process of discontinuous processual flows of what is fetishized by commodities is then in fact what lies underneath the veneer of commodities and their fetishism – the essence can and must appear – which then is why commodity-form analysis is about the structure of appearance, essence and then back to appearance with a demystification at each point of what is called ideology finally that this point in the network of social relations – called a commodity then is isolated from the totality which then is cultural. Cuba then Grundrisses itself from this process as does Soviet Union which

is a search for some true cultural order.

India instead keeps the same commodity-fetishist actually process but demystifies its theological nicities by acting for the essential which means it negates also the appearance for its processual essence – the poorest being liberated.

II. How Moishe Postone then is Sirohi as well – the Jewish Question in Previous Works

In fact when I say a Hebrew Class and the Islamic Class and Christian Class is celebrating freedom in India, I mean also the process of the liberation theology in India meant for a small class of believing people

and is just that instance of Paulinianism with a poor.

III. Why Fetishism then is revealed to explore just commodity culture and why Bill Gates is Unhappy with Fetishising the Process of Capital

In fact then the capitalists are hanging out with a Marxist and Trotskyist and exploring a shared world – which is unhappy with the essence not being expressed enough – and so the unpaid labour thesis is the best way one argues to de-mystify the process for their cognition – it helps them understand Marine and Lisa and others who are busy living the processual essence of feminist free love – this way they are free from in fact the isolation of

capitalist life and even Jewish life for Postone himself as with alienated Althusserians and philosophers whose borne logic is in fact Lire Le Capital – mired in reading Capital philosophically – how in fact production, consumption and distribution is then several departments which though is also in fact a system of capital which can be called reproduction in social relations which is then ideology and marks the process to mean the arcana of reproduction in Marx which is why Hollywood is the main ISA – it accrues the highest wealth and finance in American forms against French forms because K. Balagopal is correct about what is called Telugu cinema running melodrama in Andhra.

How in fact materialism remains Indian in Sirohi from time to time –

which explores the process of culture, class and identity in a flow, which is in fact expressive of cinema not just media representations – how in fact buses and transport sectors are then New York's beautiful process with a deparment store (retail sector) which then is how many sectors in fact material sectors then explores to prove in fact human mediation of sectors of materiality in a new way joining – Sartre, Althusser and Ranciere – with a disregard for Badiou except on his amorous process – the meaning of Sirohian literature as an Event.